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MINUTES
OF THE
Fifty-Eighth Annual Session
— OF THE —
Mt. Pisgah Baptist Association,
— HELD WITH —
BEULAH CHURCH,
NEWTON CO., MISS.
September 14th, 15th and 16th, 1895.

OFFICERS :

N. L. CLARKE, Moderator.....	Newton, Miss.
JAS. E. CHAPMAN, Clerk.....	Newton, Miss.
J. E. GRAHAM, Treasurer.....	Shealy, Miss.

JOHN J. DEMENT, PRINTER, MERIDIAN, MISS.

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State of Religion and Fraternal Correspondence with the Churches.

Through the ever abounding mercies of God, the Mt. Pisgah Association of Regular Baptists has been allowed to convene in her regular session for 1895, which is her 58th Annual Meeting. This year we meet with the Beulah Church, the most numerous body belonging to the Association. Our reception has been cordial, and our support cheerful and abundant. The state of the weather has been fine for out door gathering; the congregations have been vast, the order good, and the preaching able and instructive—setting forth the faith once delivered to the saints, and illucidating the marked peculiarities of the Baptists. The delegation from the Churches has been nearly full. One church reported dissolved; one dismissed by Letter. The churches of our body, from what we can gather from the letters, seem steadfast in the faith, and that order for which we have long been noted as a people. It is understood that all the churches have had preaching during the past Associational year. General harmony has prevailed, with a creditable number of baptisms, though likely not equal to some years before. Take all together, your committee can see no just reason for discouragement. We admit there is cause for apprehension, as error is abounding in our country in many forms. Campbellism and Martinism are causing some disturbance and are the more dangerous because they use immersion as baptism, thus more successfully imposing on our Baptist population. We also have the holiness delusion in our country, overthrowing the faith of some. These evils, with the various Peco-Baptist errors, remind us that we should all work circumspectly, and that the watchmen should cry aloud and not spare. In fact your committee feel, that while our churches are in the main in union, yet there is peril without; perils that should lead us all to watch and pray and work. Besides the evils around us named above, the Baptists of the South as a whole have the elements of disease among us. The extreme views on training the ministry, if persisted in, will greatly embarrass country Baptists. It cannot be for the best; it is not God's plan. Then, the outside organizations for woman's work. The vast and expensive and irresponsible gathering of Baptist young people, as we see it, can only result in evil, as also the religious societies of the children of Baptists, called Sunbeams. Your committee view these things as the work of the enemy to weaken the force of the churches, and dim the glory that is reflected from them. Then, again, the evangelistic system of labor to build up our churches rather than the pastoral. Added to these, the changes in our church music, making it nearly operatic; also, using instruments in the house of God contrary to the command of Christ and his apostles. "To the law and to the testimony. In vain do you worship me, teaching for doctrine the commandments of men." Immense responsibility rests upon this generation of Baptists. Let us struggle to maintain New Testament simplicity and purity.

N. L. CLARKE, Chairman.
W. P. VAUGHN,
J. E. CHAPMAN,
J. M. MOORE,
C. O. REYNOLDS,
T. M. GOULD,
R. R. FREEMAN,
J. S. HOLLINGSWORTH,
J. W. ARNOLD,
L. B. FANCHER.

Proceedings of Mt. Pisgah Baptist Association in her Fifty-Eighth Annual Session for the year 1895.

BEULAH BAPTIST CHURCH,
NEWTON COUNTY, MISS., Sept. 14th, 1895. }

According to arrangements made by the Association at her last sitting, Elder L. B. Fancher, at 11 o'clock preached the Introductory Sermon to a large and attentive congregation. Text: Matthew 3rd chap. 1st. verse: "In those days came John the Baptist, preaching in the wilderness of Judea." The sermon was considered one among the ablest introductory ones that has been preached before the body in a long time. It was listened to very attentively and was well received by the audience. After the sermon an hour was spent in partaking of refreshments, which were served in abundance by the good sisters of Beulah church and community.

SATURDAY—AFTERNOON.

After singing an appropriate hymn, prayer was offered by Eld. T. M. Gould, after which the Moderator convened the Association in her fifty-eighth annual session. The following committees were appointed by the chair:

To Read Letters—Thomas Keith, J. H. Sansing, G. W. Rainer.
Finance—D. T. Chapman, I. H. Brown, P. W. Sansing.

Elder T. L. Moore was appointed to occupy the stand at the usual hour Saturday evening, which he did, to the acceptance of all.

Letters from the churches were then called for and read, and delegates names enrolled.

All of the churches were represented by delegation or letter except five, Concord, Jasper county; Ebenezer, Neshoba; Ebenezer, Newton; Randal Hill, Jasper, and Union, Scott. One reported dissolved, Liberty, Newton county.

By unanimous consent, the body agreed to re-officer herself by acclamation. All the old officers were re-elected: N. L. Clarke, Moderator; Jas. E. Chapman, Clerk; J. E. Graham, Treasurer.

According to the rules of decorum, visiting ministers were invited to seats in the Association. Elder A. Gressett, of the Chickasawha Association, accepted the invitation.

Petitionary letters were then called for. None.

Correspondence from sister Associations called for when the following brethren were received from their respective bodies.

New Liberty—Elder G. W. Rainer.

Oktibbeha—E. M. Laird, E. S. Stephens.

Harmony—Elder T. L. Moore, L. W. Allen.

All of the above brethren received the right hand of welcome and fellowship from the Moderator.

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The following committees were then appointed by the Moderator:

Preaching—Pastor and Deacons of Beulah Church and brethren J. A. White, Thomas Stamper, J. H. Nestor.

Queries and Requests—J. W. Arnold, H. Bruce, Thomas Keith, D. T. Chapman, J. M. Hutson.

On motion, the Moderator was added to the committee.

Missions—J. M. Moore, H. O. White, W. M. Yarbrough, W. J. McMullen, J. C. Foster.

Nominations—A. J. Small, J. F. May, W. J. Bruner, J. H. Nestor, J. E. Graham.

Sabbath Schools—T. I. Wells, T. D. Gordon, W. J. Smith, C. Moltey, G. W. Rainer.

Temperance—J. E. Chapman, J. M. Porter, J. K. Jordan, W. H. Willis.

Publications—J. J. Ingram, R. K. Cleaveland, J. W. Horn. T. M. Gould, I. H. Brown.

Education—L. B. Fancher, W. P. Vaughn, C. G. Johnston, J. H. Sansing, T. L. Gaines.

State of Religion—W. P. Vaughn, J. E. Chapman, J. M. Moore, C. O. Reynolds, T. M. Gould, R. R. Freeman, J. W. Arnold, L. B. Fancher, J. S. Hollingsworth.

By vote of the Association, the Moderator was made chairman of the committee.

The committee on preaching made the following report:

Saturday night, J. W. Arnold to preach at Oakland, H. Bruce at Witt's School House, and J. J. Ingram at Beulah. W. M. Yarbrough to conduct prayer meeting exercises at the stand at 10 o'clock, Sunday, and J. E. Chapman, according to last year's appointment, to preach the annual sermon on Missions at 11 o'clock. Elder A. Gressett, of Meridian, at 2 o'clock in the afternoon, Sunday.

Sunday night, J. W. Arnold at Witt's School House, J. C. Foster at Beulah, J. J. Ingram at Oakland, W. M. Yarbrough at Hebron.

Monday at 11 o'clock, Elder G. W. Breland and G. W. Rainer in the evening.

By vote ordered a collection at close of 11 o'clock services.

The following brethren were excused: Albert Clarke, W. L. Pace and W. S. Bassett.

Adjourned to meet at 9 o'clock Monday morning.

LORD'S DAY SERVICES.

At an early hour the gathering of the people commenced and by the time for services the congregation was very large indeed. At 10 o'clock the prayer meeting was opened by W. M. Yarbrough and continued up to the regular hour for preaching.

At 11 o'clock the annual sermon on Missions was preached to

a large and attentive audience. The order, if anything, was above the average, for such occasion. Text: II Cor. 9th chap. 6th and 7th verses: "He which soweth sparingly, shall reap sparingly," &c. Theme: Christian giving. At the close of the services a collection for Missions was taken up which amounted to \$36.86.

At 2 o'clock in the evening Elder A. Gressett preached a very tender and feeling sermon from Galatians, 3d chap. and 26 verse, "Ye are all the children of God by faith in Christ Jesus." Although the congregation was large, it was orderly and well behaved, and nothing occurred to mar the pleasure of the occasion. We trust that much good may grow out of this day's services to God's glory, and the advancement of His cause.

MONDAY MORNING, 9 o'clock.

After reading an appropriate scripture, and singing, prayer was made by G. W. Rainer. The Association was then called to order by the Moderator and the regular business taken up.

The roll was called and absentees noted.

By order of the Moderator the Objects and Powers and Rules of Decorum of the Association were read by the Clerk.

Renewed the call for letters from churches not represented. None.

Renewed call for correspondence, when L. W. Allen and T. L. Moore were received from the Harmony Association and E. S. Stephens from the Oktibbeha.

The following brethren were appointed as messengers from this body:

To Harmony Association—J. J. Ingram.

Salem—W. P. Vaughn, N. L. Clarke.

New Liberty—D. M. Stroud, N. L. Clarke, J. E. Chapman.

Springfield—T. M. Gould, J. M. Hutson.

Choctaw—J. J. Ingram.

Pearl Valley—J. M. Moore, J. J. Ingram.

Oktibbeha—H. O. White, T. I. Wells.

Bethlehem—

Resolved, That corresponding messengers be instructed to write their own letters.

REPORTS OF COMMITTEES.

Queries and Requests—The report was read by J. W. Arnold, and after some discussion was unanimously adopted. Appendix A.

Missions—Report was read by J. C. Foster. Interesting speeches were made by brethren Foster, Keith, Moore, Gould, Hutson and others, after which it was adopted. Appendix B.

The hour for preaching arrived, and Elder G. W. Breland consented to, and retired to the stand to preach to the people.

Nominations—The report was read by A. J. Small, after which

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Sabbath School
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Temperance
by A. Gressett
Appendix E.
Adjourned

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it was adopted unanimously. Appendix C.

Sabbath Schools—Report read by T. I. Wells. Spoken to by T. I. Wells and G. W. Rainer, and adopted. Appendix D.

Temperance—The report was read by W. H. Willis. Discussed by A. Gressett, E. M. Laird and T. L. Moore and adopted. Appendix E.

Adjourned one hour for refreshments.

MONDAY EVENING.

After spending an hour in refreshments the Association again convened and business was resumed.

Finance—Report read by D. T. Chapman, and approved by the Association. Appendix F.

On motion, speeches were limited to five minutes.

Education—The report was read by L. B. Fancher, after which it was adopted. Appendix G.

State of Religion—Report read by J. M. Moore. After some remarks by N. L. Clarke, the report was unanimously adopted. See first page.

Publications—The report was read by T. M. Gould and discussed by W. P. Vaughn, T. M. Gould and A. Gressett, and adopted. Appendix H.

The following named brethren were appointed as delegates to represent this body in the General Association: T. C. Viverett, J. C. Foster, J. E. Chapman, N. L. Clarke, D. T. Chapman, H. Bruce, P. W. Sansing, M. W. Langham, Wm. Graham, J. E. Graham, J. M. Coley, J. W. Arnold, D. H. Lee, W. P. Vaughn.

RESOLUTIONS:

Resolved 1st., That the clerk have Abstracts of Faith, Gospel Order, and Rules of Decorum published, and that this resolution be made permanent for the future.

Resolved 2nd., That the pastors and delegates of this Association be requested to bring the subject of Missions before their churches, and urge them to send up funds to the General Association.

Resolved 3rd., That we request the churches to send up in their letters, next year, the amount of their contributions for religious purposes during the year, that it may be published to their credit in the minutes.

Resolved 4th, That this Association recommend the organization of 5th Sunday meetings, to be held at different churches in her boundary, and conducted somewhat on the plan of our associational meetings, appointing a preacher and theme for Saturday and Sunday at the meeting previous, wherein the work of Missions and the leading peculiarities of the Baptists are to be presented and discussed.

Resolved, further, That the Moderator appoint a committee of three to draft a plan and arrange the time and place of the first meeting, and have it published in the Mississippi Baptist.

Resolved, also, That these meetings are never to interfere with the Board meetings of the General Association that may be held within our boundary.

J. M. Moore, J. W. Arnold and L. B. Fancher were appointed as a committee in accordance with the above resolutions.

Resolved 5th, That Elder J. C. Foster be appointed as Colporter by this Association to work within her bounds, and that he be authorized to raise his support from the field. We further recommend him and his work to the favorable consideration of our people, and ask the General Association to endorse his work.

Resolved 6th, That we advise our churches not to open their houses of worship to Martinites, and Cambellites, and not in any way to encourage them.

Resolved 7th, That the clerk be instructed to have the minutes printed where he can get them the most neatly and promptly done, paying for the same when so done, and he approves the work; and that he distribute them to the churches as soon as possible, drawing on the treasurer for his usual salary, printer's fee and postage, reserving a sufficient number for correspondence.

Resolved 8th, All funds remaining in the hands of the treasurer, after all expenses have been met, shall be sent up to the General Association for Indian Missions.

Resolved 9th, That Elder J. C. Foster be allowed to borrow \$6.25 of the Associational fund to be used in his work as colporter, the same to be returned by him as soon as practical in the near future. Further, that so much of the 8th resolution, as may conflict with the above, be rescinded.

Resolved 10th, That we most heartily tender our thanks to the Beulah Church and the surrounding community at large for their kind and generous entertainment of this body during this meeting.

Resolved 11th, That we now adjourn to meet with the Mt. Sinai Church, in Neshoba county, Miss., on Saturday before the 3rd Lord's day in September, 1896.

Elder N. L. Clarke is appointed to preach the next Introductory, with W. P. Vaughn as his alternate; T. I. Wells the annual sermon on Missions, with J. M. Moore, alternate.

While singing that precious hymn, "Amazing Grace How Sweet the Sound," the parting hand was extended, thus closing one of the most pleasant and harmonious sessions of the Mt. Pisgah Association.

Closing prayer was offered by J. E. Chapman and benediction by Elder N. L. Clarke.

JAS. E. CHAPMAN, Clerk.

N. L. CLARKE,
Moderator.

APPENDICES.

QUERIES AND REQUESTS—A.

We your committee beg leave to report as follows: We find three requests for the next meeting of this body, viz.: Mt. Sinai, Poplar Springs and Cross Roads.

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We recommend that the next annual meeting of this Association be held with Mt. Sinai church, of Neshoba County.

We find a request from Harpersville Church asking for a letter of dismission, the granting of which we would recommend.

We also find two queries. 1st From Ephesus Church—What course should a church pursue with members that go off with the M. T. Martin heresy? In answer to which we would quote: Titus 3rd chap. 10 and 11th verses, "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted and sinneth, being condemned of himself."

2nd.—From Old Union—A minister of the Gospel that has been preaching many years for the Baptists, during one of M. T. Martin's meetings, asked for and received baptism, claiming that he had not been baptized. Was his ordination legal, and ought a church to recognize him now as an ordained minister?

If the baptism was illegal, then all subsequent setting apart was illegal and churches should not recognize him as a minister of the Gospel.

J. W. ARNOLD, Chairman.

MISSIONS—B.

Your committee would report as follows: The Christ, in his last, the great commission, has given the command, "Go ye into all the world and preach the gospel to every creature," &c., "and lo, I am with you unto the end of the world." We are now in the midst of the crisis of Missions. He has in the last century greatly signalled his approbation of the work of Missions. A century ago the door of every heathen nation was barred against the gospel. God has now in his mysterious providence unlocked every door, and now the Macedonian cry comes from the perishing millions, "come over and help us." The mission work has been prospered in the last 25 years unparalleled in the history of Missions, and this heightens the already heavy obligation of his disciples to make greater efforts to meet the increasing demands upon them. There never was a time in the history of the true gospel church of Christ that it behooved God's chosen people to awake from sleep and arise from the death slumber that lulled them into profound indifference to this stupendous obligation, and great danger by which they are surrounded as now. Awake, arise and Christ shall give you light to feel, to realize your obligation, to discover the danger, to mark the emissary that is in your midst prying out your liberties. At great labor and sacrifice, our Fathers have bequeathed to us the rich, the God given legacy of religious liberty—soul liberty—religious freedom. This legacy is more precious than gold or diamonds. Shall we keep the boon inviolable? Shall we hand it down unsullied to our children? Then, brethren, of the Mt. Pisgah Association, arise in the majesty of your God-given strength and crush out the beast who is stealthily seeking, and if possible, will destroy your religious liberty, which is the main spring of all Mission work, and the pure worship of Almighty God. Hear: "If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end." "We can have the United States in ten years, and I want to give you three points for your consideration—the Indians, the negroes and the public schools."—Archbishop Ireland in his speech in Boston, 1892. They are using these agencies with all their ingenuity and power. According to Mr. Meadock, of Michigan, they have already received about 5 million dollars in five years from the national government for the support of Catholic schools among the Indians—thus using your earnings, the money out of your own pockets, to put to an end your religious liberty, and with it the grand and glorious mission work. Brethren, go to your homes with enthusiasm commensurate with the greatness of the work, and tell your brethren and friends of the responsibility they must meet, the richness of the blood bought heritage, and the danger to which it is exposed. Tell them the glorious, long expected time has come when pastors, deacons and laymen shall rise up and in thunder tones say, "Henceforth and forever, we will go forth as one man and with Christian heroism meet our religious obligations, both in sending the gospel to the perishing and driving out the enemy at home.

J. M. MOORE, Chairman.

Respectfully submitted,

A. J. SMALL, Chairman.

SABBATH SCHOOLS—D.

Respectfully submitted,

T. I. WELLS, Chairman.

TEMPERANCE—E.

J. E. CHAPMAN, Chairman.

FINANCE—F.

Leaving a balance of	158 20
Sent up this year for Associational purposes	
Foreign Missions,	\$ 85
Indian Missions	88 20
Collected on Sunday, Foreign Missions,	13 25
" " Indian	1 50
	18 43
Total amount on hand	18 43

Respectfully submitted,

D. T. CHAPMAN, Chairman

S. B. Chesney
N. E. Breland
C. C. White
D. M. Stroud
W. G. Everett
W. H. Willis

EDUCATION—G.

Your committee would submit the following: So much has been said and written of late years on the subject of education, that we deem it unnecessary to say but little about it in this report. We would merely call attention to the subject that we may not lose sight of the importance that attaches to the educational interests, that so materially affect our future as a people. As a people we ought to encourage education in all its legitimate and moral bearings. Much, very much, depends upon the moral training of the youth of our land. We would emphasize the necessity of inculcating in the minds of the young those obedient, law abiding principles, so essential to the well being, prosperity, peace and happiness of any people. Hence, it behooves us as a duty to employ good moral christian men and women as teachers of our children. It is a conceded fact that those who are teachers of the young, exert a great and wonderful influence over them both morally, and religiously.

L. B. FANCHER, Chairm'n.

PUBLICATIONS—H.

Your committee would report as follows: The press is a great power in the land, but much of its products are pernicious. We should be very careful what literature we recommend. We find many of the so-called Baptist papers advocating human organizations, whose objects are to get contributions from the churches and then apply them to such objects as suits their purpose, thus supporting non-scriptural institutions, and weakening the influence of the church. We find the Mississippi Baptist, published at Newton, Miss., and edited by a true and tried veteran of the cross, to be sound in the faith, ever standing in the right way, pointing to the old paths, saying walk in them. We would say to all, come up with your means and sustain the paper, and its venerable editor. He has sacrificed much for the cause of the Master. Now say, with your support, we appreciate your labors of love. We could, by God's grace make the paper a greater success, if we would only do our duty towards it. If you desire to go beyond this, we find the Western Recorder, published at Louisville, Ky., to be a sound paper and ever opposes these innovations which we feel are detrimental to the best interests of our churches.

Submitted,

J. J. INGRAM, Chairman.

Ordained Ministers and their Post-Offices.

N. L. Clarke	Newton
R. K. Cleaveland	Union
Jas. E. Chapman	Newton
L. B. Fancher	House
J. C. Foster	Harperville
A. J. Freeman	Newton
W. S. Ford	Harperville
H. Bruce	Keenan
E. N. Robinson	Lawrence
A. J. Smith	Mt. Rose
W. J. Bruner	Newton

W. P. Vaughn	Chunkey
J. M. Hutson	Steele
J. W. Arnold	Stamper
J. J. Ingram	Dixon
J. M. Moore	Union
H. O. White	Shealy
T. M. Gould	Lake
T. I. Wells	Moore's Mills
Wm. Yarbrough	Newton
Joe Rushing	Harperville

LICENTIATES.

S. B. Chesney	House
N. E. Breland	House
C. C. White	Hope
D. M. Stroud	Hickory
W. G. Everett	Hickory
W. H. Willis	Prospect

J. H. Satterfield	Chunkey
N. B. Hammond	Hickory
T. J. Rhodes	Hickory
J. A. Johnson	Woldo
D. C. Payne	Union

ABSTRACT OF FAITH.--Preamble.

We, the churches of Jesus Christ, who have been regularly baptized upon the profession of our faith, and convinced of the utility of a combination of churches, and of maintaining a correspondence for the preserving of union amongst churches of the same faith, form ourselves into an Association upon the following principles, viz:

1. We believe in one Triune God, the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory.

2. We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rule of faith and practice.

3. We believe in the fall of Adam from his original rectitude, and in him, all his posterity; in consequence of which, we inherit a fallen and depraved nature, consequently the scriptural doctrine of the total depravity of human nature, and of man's inability to restore himself into the favor of God.

4. We believe that God hath loved His people with an everlasting love, that He chose them in Christ before the foundation of the World, that He calleth them with a holy and effectual calling and being justified alone through the righteousness of Christ imputed to them are kept by the power of God through faith unto salvation.

5. We believe there is one mediator between God and man—the man Christ Jesus—who by the satisfaction He made to the law and justice, in becoming an offering for sin, hath by his most precious blood, become the end of the law for righteousness to every one that believeth.

6. We believe that the Gospel is God's appointed means of calling sinners to the knowledge of the truth—that he has commanded it to be preached to every creature, and requires all men to repent, believe and obey.

7. We believe that the Gospel is made effectual by the operation of the Holy Spirit, and that the sinner, in order to be saved, must be born again.

8. We believe that good works are the fruits of faith, and follow after justification, and are evidences of a gracious state, and all believers are bound to obey every command of God from a principle of love.

9. We believe in the resurrection of the dead, a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

GOSPEL ORDER.

1. We believe that a visible church of Christ is a congregation of persons who have been baptized upon a profession of their faith, and who have given themselves to the Lord and to one another in brotherly covenant to keep up a Godly discipline agreeable to the teachings of the New Testament.

2. We believe that Jesus Christ is the only Head and Lawgiver of His church; that the government is with the body, the church, and has equally the right and privilege of each member thereof.

3. We believe that Baptism and the Lord's Supper are Gospel ordinances, appointed by Jesus Christ, and are to be continued in the church until His second coming.

4. We believe that the Ordinances of Baptism and the Lord's Supper are properly administered only by ministers called of God, and set apart to the work by the imposition of hands by a Presbytery of regular Baptist Ministers.

5. We believe that immersion only is baptism, and that believers in Christ are the only proper subjects.

6. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

7. We believe that it is the duty and privilege of all believers to make a public profession of their faith, to submit to the Ordinances of the Gospel and give themselves as members to the visible church.

8. We believe it to be the duty of every church to expel from her communion every member that is immoral in conduct, or that holds doctrine contrary to the Scriptures.

OBJECTS AND POWERS OF THIS ASSOCIATION.

1. This Association acknowledges and maintains that each church is an independent body, and possesses the sole right to exercise and control its own affairs; and, therefore this Association has no right or power to interfere with the internal rights and privileges of churches composing its body, but may withdraw from any church which may hold false doctrine, or tolerate immoral practice.

2. The objects of this Association shall be to promote fellowship and harmony among the churches; to inquire into any difficulties between the churches, and remove them if possible; to give the churches the best advice they can in difficult matters, when solicited, and, in general, to advance the interest of the Redeemer's Kingdom in any way they may deem practical.

3. With regard to the benevolent institutions in our country, we declare it to be the inalienable right of every association, of every church, of every individual member of a church, to support them, according to their own views of duty and dictates of their own conscience; and the right shall never be called in question in this Association. And any motion whereby this right is called in question shall be instantly ruled out by the Moderator, as being unconstitutional.

4. This Association may maintain a friendly correspondence, when convenient, with other religious bodies of the same faith.

5. Ministers of the Gospel, in good standing, though not delegates, may be invited to seats in the Association, but not to have the privilege of voting.

6. The Association may appoint any person or persons by and with their consent to transact any business they may deem necessary.
7. The Association may adjourn to any time and place they think proper.
8. The Association shall keep a record of their proceedings, and have them printed when necessary.
9. The Association shall have a fund, and appoint a treasurer to take charge of it who shall account to the Association for all monies which shall come into his hands for the use of the Association.
10. The Association may form their own By-Laws, and regulate their own proceedings in such a manner as they may think expedient.

RULES OF DECORUM.

1. This Association shall consist of delegates chosen by the churches to which they respectfully belong, and shall be styled the Mt. Pisgah Association.
2. Such delegates shall be members in good standing, and no members under church censure, shall be allowed a seat in the Association.
3. They shall produce letters, certifying their appointment by their respective churches, and stating the number baptized, received by letter, restored, dismissed, excommunicated and deceased, during the preceeding Associational year, with the total number in fellowship, and such other statistical matters as the Association may direct.
4. This Association shall have a moderator, clerk and treasurer, who shall be annually chosen by a majority of the members present, by ballot or otherwise. Said officers shall fill their respective places, if present, at the succeeding Association, until a new election takes place, and while in office, shall discharge the duties ordinarily incidental to those offices.
5. If new churches desire to be admitted into the Association, they shall petition by letter and delegates, and, if orthodox and orderly, shall be received, and the Moderator shall recognize them by giving their delegates the right hand of fellowship in behalf of the body.
6. Every church shall be allowed two delegates and no more until her number shall exceed one hundred—three, until it shall exceed one hundred and fifty, then four and no more.
7. The Association shall neither answer or debate any query on Gospel doctrine, except it be merely to explain the meaning of the Articles of Faith of this Association.
8. Every motion made in order and seconded, shall be reduced to writing if requested by any member, and shall be considered by the Association except withdrawn by the mover before discussion.
9. Motions made and lost, shall not be recorded on the minutes, unless so ordered at the time.
10. If any proposition or motion under debate contain two or more points it shall be divided at the request of any member, and the vote taken on each point separately.
11. Only one member shall speak at the same time who shall arise from his seat and address the Moderator. He shall confine himself to the subject properly in debate, cast no reflection on the Association, or any member thereof and shall not be interrupted while speaking.
12. No person shall speak more than once upon the same subject till all who may desire to speak thereon have enjoyed that privilege, and not then without leave of the Association.
13. The Moderator shall have the privilege of speaking on any question to the body.
14. The Moderator shall decide questions of order, but an appeal from such decision may be taken to the whole body, which shall be decided without debate.
15. A majority of the members present shall be necessary to carry any motion or proposition, and the Moderator shall vote as other members when the question is taken; and in case of a tie, the question shall again be put to the Association, and if not then decided, the Moderator shall proceed to decide the matter in controversy by lot.
16. Committees shall be nominated by the Moderator; subject to the approval of the Association.
17. There shall be no talking or whispering while a brother is speaking.
18. No brother shall finally depart from the Association without leave of the body.
19. The names of the delegates shall be enrolled by the clerk, and called over whenever necessary.
20. The minutes shall be read and carefully corrected, if necessary, and signed by the Moderator and Clerk, before the Association rise.
21. A motion of final adjournment shall be construed to involve the previous reading and adjustment of the minutes.
22. The Association shall be opened by prayer.
23. The Rules of Order shall be distinctly read by order from the Moderator, as soon as the Association convenes on Monday.
24. The foregoing articles shall be subject to alteration or amendment, at any regular meeting of the Association by a majority of the Association.

CH

Bethle
Bethel
Bethel
Beulah
Count
Conco
Cross
Centre
Chunke
Decatu
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Ebene
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Good H
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Mt. Sin
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Mt. Ve
Mt. Pl
New P
New H
New H
Newto
New P
Oaklan
Old U
Pleasa
Pinck
Poplar
Prairie
Pine B
Pine R
Randa
Rock F
Salem
Sulphu
Sand S
Sardis
Union
Woodla

To

321.56 - 85.98 = 407.06

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST-OFFICES.	NAMES OF DELEGATES.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Males.	Females.	Colored.	Total.	No. Minutes.	Associational Fund.	Domestic Missions.	Foreign Missions.	Indian Missions.	Other Purposes.	Time of Meeting.	Licentiates.	Ordained Ministers.	PASTORS.
Bethlehem	Newton	Union	T D Gordon and J Q Hunter	2	1		4	1		16	24		40	15	\$ 1 65		\$ 3 50			2			J. W. Arnold
Bethel	Newton	Newton	J E Chapman, J B Price, D T Chapman	1	1		2		1	38	65		103	30	3 00	6 85	28 50			3		1	Jas. E. Chapman
Bethany	Neshoba	House	L B Fancher, L A Chesney		10					6	15		21	10	1 75					3		2	
Beulah	Neshoba	Hope	J M Porter				1	2		13	26		39	15	1 50		1 50	1 50		1	1	1	T G Wood
County Line	Newton	Shealy	H O White, Joe White, Wm Graham, J E Graham	3	1		6		3	81	105	3	189	50	5 00		9 35			4		1	H O White
Concord	Neshoba	Union	P W Sansing, M W Langham		4					24	42		66	20	2 00		2 00	1 75		4			G W Breland
Cross Roads	Jasper	Garlandville	Not Represented.	9	4	1	2		3				22	10									
Centre Ridge	Newton	Keenan	H Bruce, T H Stamper																				
Chunky	Newton	Moore's Mill	T I Wells, W M Saddler	10	4		1		1	34	34		68	20	2 00	11 00				4		1	J M Moore
Decatur	Newton	Chunky	J F May	4						23	22		45	20	2 00	13 00				4		1	T I Wells
Enon	Newton	Decatur	T L Gaines, T G Coker, Thos Keith, J K Jordan	1	6		5		1	9	12		21	10	1 00	6 50				4		4	W P Vaughn
Ebenezer	Neshoba	Union	W J Smith, S F Rhodes	7	2		2		2	57	84	15	156	50	5 00	27 70				2		2	N L Clarke
Ebenezer	Neshoba	Beech Springs	Not Represented.				1	6	1	13	30		43	15	1 75					3			G W Breland
Ephesus	Newton	Lawrence	Not Represented.										23	15									
Good Hope	Scott	Forest	A J Myers, G W Gardner	3	1		4			17	28		46	15								2	
Good Hope	Newton	Hickory	S W Monroe, D M Stroud	3	1		4		1	17	28		45	20	2 10					1			J M Hutson
Hickory	Scott	Lake	Albert Clark	2	1		5		1	11	14		25	15	1 50	3 00				2	2		Jas E Chapman
Harperville	Newton	Hickory	J A White, C G Johnson	5		2	2	2		16	24		40	15	1 50					2			H Bruce
Hebron	Scott	Harperville	J C Foster	1	6		12			23	36		59	25	2 50	7 75				3			T I Wells
Lake	Newton	Riversville	C Motley, J A Reynolds	17						20	40		60	10								2	W S Ford
Linwood	Scott	Lake	T M Gould				4	2		16	17		33	15	1 50	18 35				2			L B Fancher
Mt. Sinai	Neshoba	Sierra	I P Mason, J H Webb	1	1		1		1	9	10		19	10	1 00		5 50			2			Jas E Chapman
Midway	Neshoba	Dixon	J J Ingram, B F Lewis	7	1					22	35		57	20	2 00					4		1	R K Cleaveland
Mt. Vernon	Newton	Newton	R R Freeman, W J McMullan	5	1		1		1	25	49		74	30	3 05	1 25	5 00			2		2	R M Woodruff
Mt. Pleasant	Newton	Hickory	J W Horne	1			2		2	9	23		32	18	1 25	8 50				3		3	Wm. Yarbrough
New Prospect	Newton	Chunky	A H Armstrong, T J Graham	4	6	1	3	1	2	25	41		66	20	2 00		2 15			1		1	N L Clarke
New Hope	Newton	Prospect	W H Willis, W L Pace	16	10		9	1	1	37	64		101	25	2 50	4 60				2		2	T I Wells
New Hope	Neshoba	Centralia	J D Harrington, A D Crenshaw		2		10		3	31	43		74	15	1 50		2 05			1		1	J W Arnold
Newton	Scott	Lake	G W Wolfe				3	1	2	25	34		59	15	2 00					3			L B Fancher
New Providence	Newton	Newton	N L Clarke, J H Sansing	3	2					29	33		62	10	1 00					3			E W Sumrall
Oakland	Newton	Chunky	W P Vaughn, J L Peavy	1	2		2			21	36		57	20	2 00	25 00				4			N L Clarke
Old Union	Newton	Moore's Mill	B W Rainer, C O Reynolds	1	2					11	14		25	10	1 00		5 00			4		1	W P Vaughn
Pleasant Hill	Scott	Steele	J M Hutson	1	7		5			30	38		68	25	2 50	12 75				3	1	1	T I Wells
Pinckney	Newton	Conehatta	J H Nestor, A J Small, D W Miller				1		9	23			32	17	1 70					2	2	2	J M Hutson
Poplar Springs	Newton	Stamper	J W Arnold, L B Day	2			24	2	3	53	85		138	50	5 00		13 10			1		1	Jas E Chapman
Prairie Concord	Newton	Newton	Wm Yarbrough, W J Bruner, N B Hammond	9	8	1	5	1	1	42	106		148	35	3 50	3 35	6 25			4		1	L B Fancher
Pine Bluff	Newton	Newton	N C Weed, G C Fore	1	3		7	1	1	11	18		29	10	1 00		70			2	2	2	Wm Yarbrough
Pine Ridge	Newton	Newton	P J Wash, J S Hollingsworth		4		1	1	1	17	24		41	25	2 50	2 00				2			W J Bruner
Randall Hill	Jasper	Lake	By Letter	3	1	1				13	25		38	10	1 00	2 20				1			Wm Yarbrough
Rock Branch	Newton	Baxter	Not Represented										37	15						1			E W Sumrall
Salem	Union	Union	R K Cleaveland, W F Nicholson	3	1		1		1	19	37		56	20	2 00	11 45				4			Wm Yarbrough
Sulphur Springs	Scott	Gail	J D Raps, W R Graham				1			10	13		23	15	1 50					3		1	J M Moore
Sand Springs	Newton	Hays	J M Coley	2			2			36	50	3	89	24	2 45	4 45				3		3	J H Grundy
Sardis	Newton	Hickory	C C Bradley, J B Thompson	1	1		3			9	19		28	10	1 00	1 00				3		3	J W Arnold
Union	Leake	Sebastopol	W S Bassett		3		2			7	15		22	10	1 00					1		1	H Bruce
Union	Newton	Union	J M Moore, W B F Adams		1		7			27	26		53	25	2 00		8 85	8 85		1	1	1	Joe Rushing
Woodland	Scott	Harperville	Not Represented										29	10									
	Neshoba	Waldo	R L White, J A Grafton							12	12		24	15	1 50					4	1	1	R M Woodruff
Total				126	103	8	129	38	28	973	1510	21	2661	929	\$85 70	\$175 70	\$95 20	\$13 60		11	21		

Churches not represented have last year's statistics—CLERK.

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